

## The Urgency of Maqāshid al-Sharīa in Strengthening Religious Moderation in Aceh

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### Abstract

*Understanding religion (fiqh al-din) is more specific than just knowing religion (al-'ilm bi al-din). Understanding religion will not be realized except by knowing the content and secrets of religion. The science that includes understanding the intentions contained in religious texts is in the study of maqāshid. Among the ways to produce a moderate understanding is to combine particular texts (nashus juz'iyah) with global intentions (maqāshid kulliyah). Then the principle that is used as the basis for understanding the text is to look at the difference in meaning in worship and muamalah and distinguish between fixed goals (maqāshid) and changing means (wasīlah). As a sharia area, minorities live in peace in Aceh, there is no conflict between Muslims and non-Muslims. However, the problem has occurred in the internal circles of Muslims in the last ten years as a result of the religious understanding of the Acehnese Muslims. Therefore, it is necessary to look at the concept of moderation in Islamic studies and how urgent the maqāshid al-syarīah approach is to strengthening religious moderation in Aceh. This research is field research with qualitative methods, while the data analysis uses descriptive-analytic with the maqāshid al-syarīah approach. The results show that religious moderation in Islamic studies is not a new thing, known as wasathiyah al-Islām. Then there are not a few who think that the internal moderation of Muslims in Aceh has not been going well and there is still a need for further strengthening and socialization related to religious moderation.*

**Keywords:** Aceh; Maqāshid al-Syarīah; Religious Moderation

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## INTRODUCTION

People's social life from day to day has the potential to change along with changes in geographical conditions, culture, ideology, quality of education, and new discoveries in science and technology in people's lives. These changes also necessitate changes in the dimensions of Islamic law, one of which is the *maqāshid al syarīah* approach. This study is considered as an offer that provides a moderate perspective in understanding religious texts (*nash*) and in dealing with differences (*ikhtilāf*) that occur in Islamic law. *Maqāshid al syarīah* study can be said to have been initiated by Al-Juwaynī, which was later developed more broadly and systematically by Al-Syātībī in his book '*Al-Muwāfaqāt fī al-Syarī'ah*'.<sup>1</sup>

Understanding religion (*fiqh al-din*) is more specific than just knowing religion (*al-ilm bi al-din*). Understanding religion will not be realized except by knowing the content and secrets of religion. The science includes understanding the intentions contained in religious texts in the study of *maqāshid*. One of the ways to produce a moderate understanding is to combine particular texts (*juz' iyyah*) with global meanings (*maqāshid kulliyah*). Then the principle that is used as the basis for understanding the text is to look at the difference in meaning in worship and muamalah and to distinguish between fixed goals (*maqāshid*) and changing means (*wasīlah*).<sup>2</sup> In addition, the sharia text should be understood according to the cultural context (*urf*) when and where it is understood.<sup>3</sup> So textual understanding (extreme) and annulling text understanding (liberal) can be avoided.

Religious understanding with the *maqāshid approach* can provide a paradigm shift to religious texts, from the tendency of madhhab fanaticism (*al-ta'asshub*), intolerance, and extremism (*al-tatharruf*) to a balanced understanding (*al-tawāzun*) and moderate (*al-wasathiyyah*). So that the values of moderation such as tolerance (*al-tasāmuh*), equality of rights (*al-musāwah*), justice (*al-'adālah*) and freedom (*al-hurriyyah*), as well as public order, will be achieved.<sup>4</sup>

Aceh, with special autonomy rights, has the authority to enforce Islamic law which is regulated by Law No. 44 of 1999. The legality of the application of Islamic law provides an opportunity for the community to have a religion that is recognized by the state (*taqnīn*). The opportunity to implement the Shari'a should be able to provide a harmonious socio-religious life, in accordance with the belief that Islamic Shari'a is

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<sup>1</sup>The discussion of *maqāshid* is elaborated specifically in volume I of chapter three entitled '*Kitāb al-maqāshid*', see: Abu Ishāq al-Syātībī Ibrāhīm ibn Mūsa al-Lakhmī al-Gharnāṭī al-Mālikī, *Al-Muwāfaqāt fī Uṣūl al-Syarī'ah*, (Beirut: Dār al-Kutub al-'Ilmiyah, 2001), p. 3.

<sup>2</sup>Yusuf Al-Qaraḍāwī, *Dirāsah fī Fiqh Maqāshid Al-Syarī'ah baina Al-Maqāshid al-Kulliyah wa al-Nusūṣ Al-Juz' iyyah*, cet. 3, (Kairo: Dar al-Syuruq, 2008), 137.

<sup>3</sup>Harwis Alimuddin. (2019). *Uruf dan Implikasinya terhadap Kedudukan Nafkah Istri Karir*. Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat, 15(1), 23 - 62. <https://doi.org/10.24239/rsy.v15i1.413>

<sup>4</sup>Further information can be found at: Muhammad al-Ṭāhir ibn 'Āsyūr, *Maqāshid Al-Syarī'ah Al-Islāmiyyah*, cet. 2, Dar al-salam, 2007), p. 58-181.

carried out with the vision of *rahmatan lil 'ālamīn* and is able to provide solutions to every problem in life.

As a sharia area, minorities have lived quietly in Aceh, there is no conflict between Muslims and non-Muslims in the name of religion even though Islam is embraced by the majority.<sup>5</sup> But in the last ten years, this calm has begun to be disturbed, either because of internal friction between Muslims or with minorities. Such as riots to the burning of a house of worship in Aceh Singkil. <sup>6</sup>The case of grabbing the stick and the failure of the first call to prayer that occurred at the Baitul Qudus Nagan Raya Mosque and the takeover of the management of the Baiturrahman Grand Mosque in Banda Aceh, all of which accumulated in cases of clashes between sects,<sup>7</sup> the disbandment of recitations in Banda Aceh, such as in the Raudhatul Jannah Mosque in the General Hospital complex. Zainoel Abidin, the disbandment of the study at the Al-Fitrah mosque, Keutapang,<sup>8</sup> and the disbandment of the study at the Al-Makmur Lampriet mosque.<sup>9</sup> Several anarchist actions against the MPTT *rateb seribe zikir* group, provocative remarks by lecturers began to color in the recitation,<sup>10</sup> as well as the governor's circular regarding the prohibition of recitations other than the Imam Al-Shafi'i school of thought.<sup>11</sup>

Historically, the Acehnese have practiced moderation in their social life, which later became a local wisdom in Acehnese culture. For example, the tradition of 'peu mat jaro' (shake hands). It has become a hereditary tradition if there is a criminal case of beating or theft, for example, the customary court is not enough to just give customary sanctions, but all the judicial processes are ended by shaking hands (peu mat jaro). This is done so that the two disputing parties resolve the crime by forgiving each other. This 'peu mat jaro' tradition of course has a greater goal (maqāsid) namely maintaining

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<sup>5</sup>Abidin Nurdin, *Syariat Islam dan kaum minoritas*, dalam 'Syariat Islam dan isu-isu Kontemporer', (Banda Aceh: Dinas Syariat Islam Aceh, 2011), 152.

<sup>6</sup>DW Made For Minds, *Aceh News, Konflik Agama di Aceh, Gereja Dibakar*, 14 Oktober 2015, URL: <https://www.dw.com/id/aceh-membara-disulut-konflik-agama/a-18780213>

<sup>7</sup>Serambi News, *Menyoal Benturan Antarmazhab di Aceh*, 26 Juni 2015, URL: <https://aceh.tribunnews.com/2015/06/26/menyoal-benturan-antarmazhab-di-aceh>

<sup>8</sup>Viva News, *Warga Bubarkan Pengajian Ustaz Firanda di Aceh, Ini Penyebabnya*, 14 Juni 2019, URL: <https://www.viva.co.id/berita/nasional/1156819-warga-bubarkan-pengajian-ustaz-firanda-di-aceh-ini-penyebabnya>

<sup>9</sup>Kumparan News, *Aceh Kini, Imam Masjid soal Kisruh Pembubaran Pengajian di Masjid Oman, Aceh*, 28 Januari 2020, URL: <https://kumparan.com/acehkini/imam-masjid-soal-kisruh-pembubaran-pengajian-di-masjid-oman-aceh-1sjMkb0wyyu9>

<sup>10</sup>Igloal News, *Hina Abu Mudi, Sadar Minta Farhan Furaihan Minta Maaf*, 24 Mei 2018, URL: <https://www.igloalnews.co.id/2018/05/hina-abu-mudi-sadar-minta-farhan-furaihan-minta-maaf/>

<sup>11</sup>Detik News, *Pemprov Aceh Larang Pengajian Selain Ahlussunnah Waljamaah-Mazhab Syafi'iyah*, Senin 30 Desember 2019, URL: <https://news.detik.com/berita/d-4840094/pemprov-aceh-larang-pengajian-selain-ahlusunnah-waljamaah-mazhab-syafiyyah>

brotherhood (*hifzhu al-ukhuwah*), which will not be achieved if it is only limited to giving sanctions to the perpetrators, but still leaving hostility.

Therefore, based on the problems mentioned above, this research is very important for reinforcing religious moderation, starting with explaining the concept of moderation in Islamic studies, knowing to what extent the internalization and strengthening of Islamic moderation values, as well as the urgency of the *Maqāsd Al-Syarīah* approach in strengthening religious moderation in Aceh. In the end, differences in understanding religious texts do not create friction, let alone cause violence among Muslims. This study is expected to provide a conflict resolution paradigm for educational institutions in particular and can be a consideration for the government in issuing fair policies.

## METHOD

This research is field research with qualitative methods, while the data analysis uses a descriptive-analytic approach of *maqāshid al-syarīah*. The research was conducted by conducting in-depth interviews with parties who could provide information and views on the problems of chaos with an understanding background that occurred in Aceh. This research was also conducted by conducting a survey to reveal the extent of the Acehnese people's views on the practice of religious moderation and their know

## RESULT AND DISCUSSION

### 1. Definition and Limits of Moderation

The word moderation comes from the Latin *moderatio*, which means moderate (no excess and no shortage). The word also means self-control (from an attitude of great advantages and disadvantages). Kamus Besar Bahasa Indonesi (KBBI) provides two meanings of the word moderation, namely: 1. *reducing violence*, and 2. *avoiding extremes*. If it is said, "the person is being moderate", the sentence means that the person is being reasonable, mediocre, and not extreme.<sup>12</sup>

The word moderation in English is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, and when dealing with state institutions.<sup>13</sup> while in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning to the words *tawassuth* (middle), *i'tidal*

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<sup>12</sup>KBBI online

<sup>13</sup>Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 15.

(fair), and *tawazun* (balanced).<sup>14</sup> People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic too, the word *wasathiyah* is defined as "the best choice".<sup>15</sup>

Al-Qaradhawi mentions the term *al-wasathiyah*, also known as *al-tawazun*, which means a middle or balanced attitude (*al-ta'ādul*) between two opposing poles which do not lean to one side and then ignore the other side.<sup>16</sup> Here it can be seen that the meaning of *al-wasathiyah* is more or less the same as the meaning of *al-tawāzun* in Yusuf Al-Qaradhawi's view .

Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options. The word *wasith* has even been absorbed into Indonesian into the word 'wasit' which has three meanings, namely: 1) intermediary (eg in trade, business); 2) mediator (separator, reconciler) between the disputants; and 3) the leader in the match.<sup>17</sup>

Furthermore, of course, there needs to be measures, limits, and indicators to determine whether a certain religious perspective, attitude, and behavior are moderate or extreme. This measure can be made based on reliable sources, such as religious texts, state constitutions, local wisdom, as well as consensus and mutual agreement. Religious moderation must be understood as a religious attitude that is balanced between the practice of one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive).<sup>18</sup> Therefore, moderation must be understood with confidence in religious teachings that teach fair and balanced principles that lead to truth in the substantive goals of religion itself.<sup>19</sup>

## 2. Wasathiyah al-Islām

The attitude of *tawassuth* (moderate) is a principle of life that upholds the necessity of being fair and straight in the midst of living together. The opposite of *tawassuth* (moderate) is *tatharruf* (extremist),<sup>20</sup> *wasath* (middle) in the Qur'an also means *al-'adl* , so *al-wasathiyah* also means *al-i' tidāl* which means the straight path (*al -shirat al-mustaqim*) as mentioned by Qadhi 'Abd Al-Rashid. <sup>21</sup>Being balanced (*al-tawāzun*) means being

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<sup>14</sup>Atabik Ali & Ahmad Zuhdi Muhdlor, *kamus al-'Ashri Arab-Indonesia*, (Yogyakarta: t.p, 1998), p. 1454.

<sup>15</sup>Atabik Ali & Ahmad Zuhdi Muhdlor, *dictionary*

<sup>16</sup>Yusuf Al-Qaradāwi, *Al-Khaṣā'isū Al-'Āmmah li Al-Islām*, cet. 6, (Kairo: Maktabah Wahbah, 2003), p.115.

<sup>17</sup>Kementerian Agama, *Moderasi Beragama,...* p. 16.

<sup>18</sup>Kementerian Agama, *Moderasi Beragama,...* p. 18.

<sup>19</sup>Abdul Syatar, A. S., Muhammad Majdy Amiruddin, Arif Rahman, & Haq, I. (2020). Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Desease 2019 (Covid-19). *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 13(1), 1-13. <https://doi.org/10.35905/kur.v13i1.1376>

<sup>20</sup>Hifzhil Alim, dkk, *Jidah Nahdlatul Ulama Melawan Korupsi*, cet. 2, (Jakarta: Lakpesdam PBNU, 2016), p. 115-116

<sup>21</sup>Qadhi 'Abd Al-Rasyīd, *al-Manhaj al-Islāmī li al-Wasathiyah wa al-I' tidāl*, (Cairo: Dār al-salām, 2010), p. 85.

balanced in all things, including the use of 'aqli and naqli arguments. Balanced in devotion, which includes devotion to Almighty Allah, devotion to fellow human beings, and devotion to the environment. The attitude of tolerance (*al-tasāmuh*) means respecting differences and respecting people who have different life principles. But that does not mean admitting or justifying these different beliefs in confirming what is believed. This tolerant attitude is mainly aimed at differences of opinion both in religious matters, especially matters that are *furu'* or become a matter of *khilafiyah*, as well as in social and cultural issues.<sup>22</sup>

Islamic moderation (*wasathiyah al-islam*) has an effect on moderate, impartial behavior and views things from a middle/straight point of view, neither extreme right nor left. This includes being tolerant of the problems of *ikhtilaf* schools of *fiqh*.<sup>23</sup> Ibn 'Asyur said that with a moderate understanding of Islam one would avoid blind fanaticism and exaggeration. Moderate understanding will provide a paradigm shift towards religious texts, from the tendency of *mazhab* fanaticism (*al-ta'asshub*), intolerance, and extremism (*al-tatarruf*) to a balanced understanding (*al-tawāzun*) and moderate (*al-wasathiyah*). So that the values of moderation such as tolerance (*al-tasāmuh*), equality of rights (*al-musāwah*), justice (*al-'adālah*) and freedom (*al-hurriyyah*), as well as public order, will be achieved.<sup>24</sup>

This balance or middle path in religious practice will undoubtedly prevent us from being extreme, fanatical, and revolutionary in religion. Religious moderation is a solution to the presence of two extreme pole in religion, the ultra-conservative pole or the extreme right on the one hand, and the liberal or extreme *the* left on another side, *mu'attilah al-judud*.<sup>25</sup> Religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.<sup>26</sup>

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<sup>22</sup>Hifzhil Alim, et al, *Jidah Nahdlatul Ulama...*, p. 116.

<sup>23</sup>Muammar Bakri. "Pengembangan Karakter Toleran dalam Problematika Ikhtilaf Mazhab Fikih." *Al-Ulum: Jurnal Studi Islam*, vol. 14, no. 1, 2014, p. 171-188.

<sup>24</sup>Further information can be found at: Muhammad al-Ṭāhir ibn 'Āsyūr, *Maqāshid Al-Syari'ah Al-Islāmiyyah*, cet. 2, Dar al-salam, 2007), p. 58-181.

<sup>25</sup>Yusuf al-Qaradhawi, *Dirasah fi fiqh Maqāshid al-Syari'ah; Bayna al-Maqāshid al-Kulliyah wa al-Nuṣūṣ al-Juz'iyah*, cet. 3, (Kairo: Darul Syuruq, 2008), p. 16, Nur al-Din ibn Mukhtar..., p. 43-83.

<sup>26</sup>Kementerian Agama, *Moderasi Beragama...* p. 18.

not lean to one side and then ignore the other side. <sup>27</sup>The practice and the values of balance are essentially what we do without realizing it in our daily lives.

### 3. The Four Mazhab: Literalism; Fanaticism; Liberalism; and Moderate

Literalism (*al-Zhāhiri*) is a perspective that only holds on to particular texts and does not consider even leaving the general (global) Shari'a goals, Al-Qarādawi calls them by *madrassa al-zhāhiriyyah al-judud*. This group consists of various groups. Among them, there are those who are more dominant in the nature of religion, <sup>28</sup>and among them, there are those who are more dominant in the nature of politics. <sup>29</sup>Although they are all the same in terms of the literalism of understanding. They refuse to take things that come from outside the Muslim community because they are considered new things in a religion. because every new thing is heresy and every heresy is a misguidance and every heresy is a hellfire. Furthermore, they see democracy as an evil that must be fought. Taking decisions by majority vote is foreign heresy and 'imported goods'. This includes rejecting reform in religion – religious spirit – , *ijtihad* in *fiqh*, creating new methods of *da'wah* , and wanting life to appear in accordance with the past in form or content. <sup>30</sup>

Fanaticism is an excessive attitude in accepting and defending the opinion of one's own group or school. This group does not want to accept the views or thoughts of other people and groups. For them, only groups, sects, and schools are right. Although the views and opinions of other people or groups are more correct, logical, stronger in arguments and arguments and are more scientifically justified. Groups like this because they have been indoctrinated for a long time and have never been given the opportunity to learn or hear from other people's perspectives, so they are ingrained, in the end they are hard to get rid of in their personalities.

The third is Liberalism ( text annulling ) which can be called neo-liberal. If traced in the dictionary of *al-'ashr*, the word *al-mu'a ilah* means followers of atheism. <sup>31</sup>This group is called Al-Qarādawi as a group that dares to fight religious texts brought by revelation, both the Qur'an and al-Sunnah. They reject these texts without caring and

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<sup>27</sup>Yusuf Al-Qarādāwi, *Al-Khaṣā'isū Al-Āmmah...*, p.115.

<sup>28</sup>Yusuf Al-Qarādāwi gives an example like the *salafi* group preachers who have several wings. They have a rival which they call '*al-aḥbāsīy*'. Thus Yusuf Al-Qarādāwi still gives the title for this textual group as '*salafi*', although Shaykh Ramadhan Al-Būti does not agree to give the name for those who claim to be '*salafi*' as *salafi*, but he gives the title with '*salafi*'. Because in fact all of us are people who try to imitate the salaf generation, because the *salafi* are the previous generation of friends.

<sup>29</sup>The group exemplified by Yusuf Al-Qarādāwi is *Hizb ut-Tahrir*.

<sup>30</sup>Yusuf Al-Qarādāwi, *Dirāsah fī Fiqh Maqāṣid Al-Syarī'ah baina Al-Maqāṣid al-Kullīyyah wa Al-Nuṣūṣ Al-Juz'īyyah*, cet. 3, ( Kairo: Dar al-Syuruq, 2008), p. 45.

<sup>31</sup>Atabik & Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab-Indonesia*, cet. IX, (Yogyakarta: Multi karya Grafika, 1998), p. 1767.

freeze them without knowledge and guidance except to follow the desires of themselves or others who want to slander the teachings of the truth revealed by Allah. And what is surprising is when they annual religious texts in the name of human benefit. In the name of the purposes of the Shari'a (*al-maqāsid*) they want to abolish all *Fiqh* and *Usul Fiqh*, which is enough for the purposes of the Shari'a only. They are willing to expand the interpretation of the purposes of the Shari'a to provide Islamic legality for liberalism, marxism, modernism, and post-modernism.<sup>32</sup>

The last one is the moderate pole (*al-wasāt*) or called *al-madrasah al-wasatiyyah*. This is a *madrasah* or group that combines particular texts (*al-nusus al-juz'iyah*) and global intentions (*al-maqāsid al-kulliyah*) and understands particulars in a global frame. Moderate *madrasah* believe that Shari'a laws have 'illat and wisdom. The 'illat exists for the benefit of mankind.<sup>33</sup>

The reality on the ground, at least the four poles that have been mentioned are there and will be found. In the context of Indonesia, the government through the Ministry of Religion has begun to continue to promote and socialize religious moderation so that the unity and integrity of the nation are maintained. It must not be denied that this narrative of religious moderation still leaves 'suspects' among the people.

#### 4. The Strengthening of Islamic Moderation Values in Aceh

Muhammad 'Imaduddin 'Abdulrahim explicitly mentions the term 'value' in his book entitled '*Islam Sistem Nilai Terpadu*'. As far as the author's reading of the book and also from the systematics of writing in the table of contents, the author does not find a specific discussion about the definition, meaning, and criteria of a value. For example, in the introductory chapter, he discusses '*Islam Sistem Nilai Terpadu*', he does not start with the definition of a value but goes straight to discussing the *Syahadah* and some narrations.<sup>34</sup> Likewise with Prof. Dr. Muhammad Yusuf Musa in his book '*Islam Suatu Kajian Komprehensif*'. This book is a translation of *al-islam wa hajah al-insaniyyah ilaih*. In the second chapter with one of the titles 'Growth and Development of *Tauhid* (Criticism of it, its Values and Methods of Discussion). In the discussion, Yusuf Musa also did not start or describe a value, he only directly entered into a general discussion about the growth and development of the science of monotheism, criticism of the knowledge of *al kalam* and the value of the *al kalam*.<sup>35</sup>

An explanation of value is at least in the discussion of George R. Terry, in his book '*Guide to Management*' in chapter three with the title 'contemporary managerial values and

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<sup>32</sup>Yusuf Al-Qaradhāwi, *Dirāsah fī Fiqh Maqāshid ..*, p. 85-86.

<sup>33</sup>Yusuf Al-Qarahāwi, *Dirāsah fī Fiqh Maqāshid ..*, p. 137-138.

<sup>34</sup>Muhammad 'Imaduddin 'Abdulrahim, *Islam Sistem Nilai Terpadu*, (Jakarta: Gema Insani Press, 2002), p. 1-2.

<sup>35</sup>Muhammad Yusuf Musa, *Islam Suatu Kajian Komprehensif*, (Jakarta: Rajawali Pers, 1988), p. 45-51.



their environment'. Although the discussion is related to management, here the author needs to mention his explanation of value even though George did not elaborate on it. According to George, values are the basis of management philosophy. These values can reveal things that have personal meaning for a manager. The award or value given to a conception of choice or belief is a sign of the value given to a conception of choice or belief is a sign of the value given to its owner. A value is generally considered a 'craving concept'. A manager understands a level of value that can satisfy him. A person's values are strongly influenced by the culture in which he is or is still present today. Culture can be considered as a system of values and sanctions from society through its institutions (competition, marriage, education, and customs); culture defines needs and actions that may need to be taken.<sup>36</sup>

He went on to explain that, people look for values, and try and change them, but the process is relatively slow because most continue their lifestyle for a long period of time. Values are always tested by each generation. Value systems are complex; What is considered vital to one person may be considered less important to another. At the end of his writings on contemporary managerial values and the environment, George mentions that technology, as the ability to make changes and efforts to seek improvement in conditions and progress, is also a force to be reckoned with.<sup>37</sup>

In simple words, value is <sup>38</sup>something that is abstract / cannot be touched and not much, value is sometimes also called the goal to be achieved (*maqashid*). In psychology or anthropology, value is a mental attitude.

From the results of tracking the references that the author has done, it turns out that the discussion of values, principles, and norms has not yet become a discussion that is considered important, so materials and references that discuss definitions and all matters relating to values, principles, and norms are difficult to find. In fact, according to George R. Terry, a principle is a fundamental truth at a certain time, use as a guide to understanding the relationship between two or several pairs of variables.

## 5. Social Shift and Strengthening of Moderation Values in Aceh

Social shifts along with advances in information technology certainly have an impact on religious relations in Aceh. The unbalanced and unwise use of social media will have implications for the social order and the implementation of moderation in Aceh. In terms of literacy, the era of disruption now has shifted the role of Teacher/ *Ustaz* or *Teungku* in the transformation of Islamic understanding. So, it is not impossible, religious materials can be accessed easily through cyberspace, so there is no guarantee that these materials contain elements of intolerance and anti-moderation.

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<sup>36</sup>George R. Terry, *Principles of Management*, cet. 13, (Jakarta: Bumi Aksara, 2014), p. 22-23.

<sup>37</sup>George R. Terry, *Principles*, ... p. 24-27.

<sup>38</sup>This kind of meaning was found in the lecture process of the modern *fiqh* doctoral program, UIN ar-Raniry with Prof. Alyasa abubakar in *Ushul Fiqh* courses, 2016.

In the context of Aceh, the internalization of Islamic moderation values requires the cooperation of all parties and there is a need for strengthening. This is confirmed by the statement from the chairman of the Ulama Consultative Council (MPU Aceh) which stated that the concept of religious moderation is not a new thing, it's just that many people still don't know the term moderation, so they feel suspicious or 'allergic' when they hear the term religious moderation. And this socialization continues to be intensified and the strengthening of religious moderation must also be jointly supported, especially by the government. So that we no longer hear people blaming other people, misleading and even disbelievers other than their group.<sup>39</sup>

The head of the *Rumah Moderasi* at the Ar-Raniry State Islamic University Banda Aceh <sup>40</sup>stated the same thing, which stated that socialization must be intensified and seminars on religious moderation should continue to be held. So that people increasingly know and understand the nature of religious moderation. And for now, the religious moderation initiated by the Ministry of Religion of the Republic of Indonesia is moderation in the context of morality, how our morals are in religion, and our differences from other people. Because there is still no massive internalization and socialization of the value of religious moderation, it is not surprising that there is still a state of employers (ASN) under the Ministry of Religion of the Republic of Indonesia that does not agree with the term religious moderation. This is based on findings in an area in Aceh.

In the context of the *da'wah* that is carried out by the da'i, the Indonesian Da'i Association (IKADI) one of the Islamic *da'wah* institutions with the same vision and mission, has stated from the start that the concept of *da'wah* carried out by IKADI Aceh and throughout Indonesia is *rahmatan lil' alamin*.<sup>41</sup> Meanwhile, the Director of Maktabah, Imam Al-Syafi'i, stated that so far, many santri or *teungku dayah* have started looking for books or books of *fiqh* that are comparative in nature. This is good for building tolerance among Acehnese.<sup>42</sup>

There are still internal frictions occurring among the Acehnese Muslims as a result of *khilafiyah* in the branch of religion (*furu'*) and this friction actually occurs due to a lack of understanding of religious moderation of the total 72 respondents surveyed, 56.9% agreed that the friction that occurred among Muslims in Aceh was due to the low understanding of religious moderation, and 13.9% said they strongly agreed. Only 11.1%

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<sup>39</sup>Interview with the Chairman of the Aceh MPU, Tgk. H. Faisal Ali on October 15, 2021, at the MPU Aceh office.

<sup>40</sup>Interview with the Head of the Rumah Moderasi UIN Ar-raniry, Dr. Mawardi, on September 28, 2021.

<sup>41</sup>In the LKS seminar and outreach, with the Chairman and Secretary General of IKADI Aceh, Dr. Safrilsyah and Roly on October 14, 2021, at the De Pade hotel in Banda Aceh.

<sup>42</sup>Interview with Director of Maktabah Imam Syafi'i, Ust Aidil Fida, Lc on 28 September 2021.

stated that they did not agree with this assumption, the rest did not know.<sup>43</sup> This survey was conducted on groups of lecturers and the general public across professions.

The survey of students found that 66.7% agreed that the friction between Muslims in Aceh was due to a lack of understanding of religious moderation, and 12.1% strongly agreed. Only 7.6% said they did not agree, the rest did not know.<sup>44</sup>

So the next survey is to see how far the implementation of religious moderation in Aceh is going. The implementation of religious moderation in Aceh is divided into two categories, the first is inter-religious moderation and internal Muslim moderation. Regarding moderation between religious communities, 51.5% stated that it was already running, only 18.2% said it had not been implemented, and the rest stated that it would run and did not know. This survey was conducted on student respondents. As for the cross-professional survey of lecturers and the general public, 71.2% stated that inter-religious moderation had already taken place in Aceh, and only 13.7% said it had not. The implementation of moderation between religious communities has actually been running in Aceh, this was also conveyed by the chairman of the MPU and the chairman of the Rumah Moderasi UIN ar-Raniry because if it doesn't work, non-Muslims in Aceh such as Peunayong have fled or left Aceh.

It's just that the homework now is related to the internal moderation of Muslims in Aceh, where only 38.4% said it was good, and 11% said it was very good. However, in reality, as many as 35.6% stated that it needed to be strengthened again. Interestingly, if this survey was given to students, 13.8% stated that the internal moderation of Muslims in Aceh was still bad, 33.8% needed strengthening, and only 43.1% said it was good. From the survey, it can be concluded that the internal moderation of Muslims in Aceh has not reached 50%, which says it is good. So this is a joint task, especially the government to issue policies so that moderation continues in Aceh, this was stated by the Chairman of the Aceh MPU, Tgk. H. Faisal Ali.

## 6. The Urgency of the *Maqāshid Al-Syarīah* in Strengthening Religious Moderation in Aceh

*Maqāshid syaria* is one of the names of a branch of science in Islamic law, which consists of two double pronunciations (*murakkab*), namely *maqāshid* and *al-syari'ah*. The word *Maqāsid* is the plural form of the word *maq id* which means destination. The word *maqasid* comes from the word *qashd*, namely from the verb *qashada*, *yaqshudu*, *qashd*.<sup>45</sup>

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<sup>43</sup>The survey of 73 respondents was conducted from September 13 to September 30, 2021.

<sup>44</sup>This survey was conducted on 66 student respondents from Islamic universities and public universities as well as some students, conducted from September 1 to September 15, 2021.

<sup>45</sup>See: *Al-Munjid fī al-Lughah wa al-A'lām*, cet. 41, (Beirut: Dār al-Masyriq, 2005), p. 632.

where the word *maqshid* is *masdar* (sourced) from the word *qashada*<sup>46</sup>, which means intending, willing, heading and trying.<sup>47</sup> Ibn Manzūr interprets the word *qasd* with *j* meaning; stay on the path (*istiqāmat al-ṭ ariq*) as in the word of God in the letter al-Nahl verse 9: "And it is the right of Allah (to explain) the straight path ...," that is , an invitation with clear evidence and arguments. In addition, the word *qashd* also means fair ('*adl*), or middle path (*i'tidāl*), which is the opposite of overstepping (*ifrāt*), such as being intermediate between extravagance (*isrāf*) and miserliness (*taqtir*).<sup>48</sup>

To see how the Acehnese people respond to the study of religious moderation with the *maqāshid al-syarīah*, of course, requires in-depth research and further research, considering the diversity of the community from various circles and across professions. However, as the first step of this research, it produces several findings on the urgency of a *maqāshid al-syarīah* in strengthening religious moderation in Aceh.

The response of the Acehnese people was carried out by conducting surveys and direct interviews with several Acehnese figures and residents who had been determined. As for the response of the people of Aceh through a survey, conducted on two groups. The first is a cross-professional survey for lecturers and the general public, with a total of 73 respondents. The two surveys were specifically for college students, students and students, with a total of 66 respondents. Meanwhile, interviews were conducted with predetermined figures and people with the conditions chosen from those who are concerned with religious moderation or *maqāshid* studies. Interviews were conducted with the chairman of the Aceh Ulama Consultative Council (MPU Aceh), which <sup>49</sup>is expected to represent Aceh's ulama. Then it was carried out on the chairman of the moderation house of UIN Ar-Raniry Banda Aceh, and several other figures which will be described in the following explanation.

The results of a survey of the first group among lecturers and the general public across professions <sup>50</sup>found that; <sup>51</sup>50.7% answered that they had read and studied *maqāshid al-syarīah*, 12.3% stated that they often read and studied *maqāshid al-syarīah*, as many as 27.4% stated that they had never read and studied *maqāshid al-syarīah*, and 9.6% stated that they did not know. So far, it can be concluded that as many as 37% of respondents do not have any knowledge of *maqāshid al-syarīah* and 63% at least are

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<sup>46</sup>Nur al-Din ibn Mukhtar al-Khādimī, *'Ilmu al-Maqāshid al-syarī'ah*, (Riyadh: Maktabah al-'Ubaikan, 2001), p. 13.

<sup>47</sup>Atabik Ali & Ahmad Zuhdi Muhdlor, *dictionary al-'Ashri Arab-Indonesia*, (Yogyakarta: tp, 1998), p. 1454.

<sup>48</sup>Ibnu Manzūr, *Lisān al-'Arabi*, (Kairo: Dār al-Hadīth, 2003), vol. VII, p. 377.

<sup>49</sup>H. Tgk. Faisal Ali, currently serves as chairman of the Aceh MPU replacing the late Prof. Dr. Muslim Ibrahim who died some time ago.

<sup>50</sup>The results of the survey of 73 respondents, the professions referred to are 45.2% of employees of the Ministry of Religion, 21.9% of universities, 15.1% of local government employees and 17.8% of others.

<sup>51</sup>Considering the condition is still in the COVID-19 pandemic, the survey was conducted via a google form which was distributed randomly via WAG or directly to the respondent's What App number. The survey was conducted from September 13, 2021 to September 30, 2021.

considered to have knowledge of *maqāshid al-syarīah*. Although the percentage who do not have knowledge of *maqāshid al-syarīah* is smaller, this will still affect the strengthening of religious moderation in Aceh with the *maqāshid al-syarīah*. In other words, of the 73 people surveyed, there are still more or less 27 people who are a shared task and concern so that the strengthening of religious moderation in Aceh through the *maqāshid al-syarīah* can be carried out optimally. However, 63.9% agree and 20.8% strongly agree that the *maqāshid al-syarīah* is one solution so that friction due to *khilafiyah* in understanding *fiqh* and other contexts can be minimized. Only 13.9% answered that they did not know.

Furthermore, the results of a survey of the second group, namely students, were conducted on 66 respondents.<sup>52</sup> A total of 54.5% stated that the material about *maqāshid al-syarīah* was already in the learning curriculum, 27.3% stated that the material about *maqāshid al-syarīah* was not yet in their learning curriculum, and 15.2% said they did not know. Here it can be concluded that as many as 42.5% of students do not have knowledge of *maqāshid al-syarīah*. However, only 13.6% stated that they did not know that the *maqāshid al-syarīah* approach was one way to minimize friction and apply it in seeing the *khilafiyah* that emerged.

## CONCLUSION

The conclusion of this research as follows: First, Moderation in Islamic studies is not a new thing. This can be seen from the discussion of the scholars in their works that discuss *wasathiyah al-Islam*. Even in religious texts, both the Qur'an and Sunnah, there are so many signs of tolerance for Islamic teachings, one of which is as stated in Surah al-Kafirun. Second, Islamic moderation values such as tolerance (*al-tasamuh*) are the main capital in creating inter-religious and internal inter-religious harmony in Aceh. Third; There are still a few who think that the internal moderation of Muslims in Aceh has gone well, this is a shared task going forward. Even in terms of understanding and knowledge, there are still many who do not know about religious moderation, so there are still negative responses and 'allergies' when hearing the term religious moderation. Fourth; Aceh still needs to carry out socialization and strengthening related to religious moderation, either with the *maqā id al-syarī'ah* approach or the method that has been carried out so far in recitations in Aceh by internalizing the values of Islamic moderation (*wasathiyah al-islam*).

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<sup>52</sup>Survey of 66 student respondents, namely 81.8% from Islamic universities and 13.6% from public universities. The survey was conducted from September 1, 2021 to September 15, 2021.

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